

# THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, DECEMBER 27, 1900.

VOL. III, NO. 7

In addition to the work reported by Bro. Hall, he has organized one church which gives promise of fine results.

Rev. A. L. O'Briant and his excellent wife paid us a visit on their way to their new field of labor at Steen's Creek.

The Columbian Calendar has just reached our desk. It is a very convenient block calendar for a business desk. The publishers have our thanks.

Bro. E. T. Mobberly, who has been spending some time in West Point, the former home of his wife, has accepted work at Indianola, and will move there this week.

In a note from Dr. J. L. Johnson, we are pleased to hear him say that Mrs. Johnson is steadily improving. However, the doctor will be absent from home for an indefinite time in the interest of her health.

Mrs. Kells, a prominent W. C. T. U. worker and leader, honored the office of THE BAPTIST a few days since with her presence and hopeful words relative to the temperance movement.

Bro. C. L. Jones, of D. L. O. and Bro. N. D. Rogers, of Mich., made calls at THE BAPTIST office, which were much appreciated. These are warm supporters of THE BAPTIST, and every other worthy enterprise.

Any school or college desiring the services of a first-class music teacher, may secure such by addressing THE BAPTIST. The lady has had several years of experience, and has been quite successful in all her classes.

Rev. T. J. Walne has resigned his work at Lancaster, Texas, and will work for the American Baptist Publication Society. We learn that he left the church in excellent working order, taking a collection of \$1,000 for mission just as he was leaving.

Bro. J. H. Gambrell, of Tyler, Texas, speaks in highest terms in this issue of Bro. Ratliff's report of Mississippi College at Central Association. Others have spoken equally as favorably as he. We had already determined to give the report to the readers of THE BAPTIST during January. It is too long for one issue, and will, therefore, be divided into three parts. It will amply repay every one to read it carefully.

We desire to add a word by way of endorsement of Dr. Kerfoot's "Organization Needed," and of Bro. Cohron's reviews of this tract. A diagram of the suggested organization is found on page two of the tract. Write Dr. Kerfoot, who will send these tracts at 20c per dozen.

A week of prayer, with emphasis on missions, has been appointed by Pastor Lipsey in the Clinton church, to run through next week. Various mission fields will be discussed during the week by brethren who have made special preparation for the occasion.

Annie Moore Cobb; or A Mind Destroyed Developing As a Medium. This treatise on Modern Spiritualism, by Thomas Ingraham Moore, consists of 62 pages devoted to an exposition of spiritualism. The author deals with this work of Satan vigorously. The little book is well worth reading.

The report of the Secretary of the Interior for the fiscal year ended June 30, 1900, has just reached our desk and contains some valuable information. The work has two printed pages and then two blank ones all the way through. The blank pages are left for notations by the reader and also for room to insert later matter.

We acknowledge receipt of a beautiful office calendar from the Capitol Fertilizer Co., of this city. Mr. Manning, the popular manager, is always courteous and kind to customers. This company did a very large business last year, and is preparing to do a larger next year.

Dr. T. P. Bell, of the *Index*, has associated with himself in the office word of the *Index*, Rev. B. J. W. Grayham, who has formerly been in the field for the paper. Bro. J. R. Gunn succeeds Bro. Grayham in the field. Bro. Bell expresses a strong "desire to make the *Index* just such a paper as the Baptist of Georgia need." The *Index* is already a good paper, but it is natural and right that we should desire improvement.

Rev. W. J. Fortenberry of Tylertown, celebrated his 71st birthday on November 28, last. He had been in the ministry 38 years and, pastor of New Zion church all this time, and is called for another year. He had baptized about 1800 professed believers.

Rev. A. F. Davis opened the services, when Rev. H. M. Schilling preached a strong, helpful sermon. It was a great day.

We acknowledge receipt of a copy of minutes of the Harmony, Yallobusha, Chester and Chickasaw association. Will the clerk of every association please send to the office of THE BAPTIST a copy of the Minutes of his association. We need to keep a file of the minutes.

The contract to build the new State House was awarded to Wells & Wells for the sum of \$833,000. This leaves \$167,000 of the \$1,000,000 appropriation to the New State House to use in furnishing and rounding up odds and ends. The old buildings and debris are being cleared away as rapidly as practicable.

The resignation of Dr. E. E. Chivers as General Secretary of the B. Y. P. U. A., and editor of the *Baptist Union*, came with a surprise, as he seemed so eminently qualified for these places and achieved such success in the four years he devoted to this work. His considerations for this conclusion are threefold: 1. The strain on his physical system, 2. The secretarial life leave next to no time for mental improvement; and, 3. This work shuts him out from the enjoyment of home life. The Executive Committee accepted the resignation and appointed a committee to draft suitable resolutions.

Rev. J. J. W. Mathis, who has been traveling for THE BAPTIST for the last two years has recently spent several hours with us at two different times. Bro. Mathis has done some hard work traveling through the country in bad weather, subject to much exposure. We commend Bro. Mathis as a faithful brother in the capacity in which he has been working for us. He has done work that will bring fruit for THE BAPTIST in days to come. As he now turns his attention to other work, he has our best wishes, and we know his friendship to THE BAPTIST abides.

## A Reconsideration.

After all it turns out that Rev. H. A. Bagby will not come to West Point. The following from *The Religious Herald*, we quote as explanatory of Dr. Bagby's reconsideration of his acceptance of the call to West Point:

Rev. H. A. Bagby stays at Calvary, in this city. This is good news to his many friends in Richmond and in Virginia. The presentation of his resignation brought such a storm of protest from his church that he could do nothing but yield. The deacons to whom the resignation was referred, took time to make a thorough canvass of the church, and found, as they confidently expected, that they heartily and unanimously desired their pastor to remain. The whole incident has served to disclose to pastor and people in a very striking way the depth and sincerity of their mutual devotion.

## Good-Bye.

The best of friends must sometime part; so, good-bye, grand old century, good-bye! Yours is a memorable record, unequaled by any of those gone before, since the *first*; but, now, for you.

"The sands of time are nearly run";

and, while there are many dark and bloody deeds, done in your day, which we can but deplore, we would invoke that charity that thinketh no evil and only good of the dead, losing ourselves in unspeakable rapture, as we behold the matchless splendor of your handiwork.

Surely yours is a godly heritage; and, as the time draws nigh for you to go hence and be seen no more, we almost feel the "lump" rising in our throat, so kindly have you dealt with us and ours. Of your noble achievements, the world will never tire to hear, and ages yet unborn will d-light to speak your praises; while those of us who may survive you will carry your great *teachings*, like a key to our girdle, into the new century, to unlock her mysteries and display them before the world for its well being, hastening the coming of the glad some day, when the kingdoms of this world shall have become the kingdom of our Lord and his Christ.

## The Master-Key.

When a student at college one day, we left our room hurriedly, pulled the door shut behind us, locking us out, and the key in, as we found to our bewilderment on our return. Now, the locks were so made that no two ordinary keys would unlock the same door—we tried key after key before we would be convinced that this was true.

In our desperation we sought help of the janitor, who said, "Yes, certainly, I can help you into your room," as he thrust a key into the lock, "for the world like" those we had been trying, and open came the door, that had defied all the keys we could bring to bear upon it.

What kind of a key is that? and, let us see it, brought the reply: "This is a *master-key*, and will open any door in the building."

Several years have passed since then, until we are at the close of the last one of the century; but the lesson of the *master-key* abides with us still, and we would that all the world might know it ere its close—it is this: There is one—but one—great MASTER KEY in all the world; and it will unlock all hearts, and let out the whole brood of cares that may be nesting there, letting in light, life, liberty and peace forevermore, instead.

Would you, troubled heart, know who, or what, this MASTER KEY is? It is no less a personage than the Christ who was to come, who came, and is to come again—the sinner's friend, savior, judge—who would have all men bring their care-taken and sin-polluted hearts to Him for cleansing in the "crimson blood" flowing from calvary.

One thing more: These of us who know the uses of the master-key, owe it to a lost world, at whose door He stands and knocks, to tell them of His great willingness and power to save from sin and death—eternal death, dreadful words, whose meaning has no end nor bounds.

The "canteen" clause in the bill passed by the lower house of Congress was so amended by the Senate committee as to exclude the sale of everything but *beer*—let us hope that the Senate will *exclude* that also.

Archbishop Ireland, a *total abstainer* (he says), went before the committee in the interest of good morals and sobriety in the army, and pleaded earnestly for the "canteens" to be allowed to remain as they are. Just think of it! A prohibitionist, for that is where the W. C. T. U. class him, or did, making a plea for the saloon—it is like a man who claims to be "a Democrat, I want you to understand," but prefers to have a Republican President; or, who may be a Baptist but attends a Methodist church.

This is a free country, of course; but consistency is worth something still.

The Southern Methodists are going to have a Missionary Conference, in New Orleans, next April, similar to the one held in New York last spring, at which they propose to devise ways and means for pushing all their missionary work with even greater zeal than heretofore.

It will be a great meeting, locking in the right direction.

A distinguished jurist said to me a while ago, "What does all this interest in Bible study and missions mean, anyhow?" We asked him to answer, and he said that it was the coming of the time spoken of in the Scriptures, "when every knee shall bow and every tongue confess Him as Lord of Lords and King of Kings," and it looks just that way to us.

## Pastor Paid Promptly.

EDITOR BAPTIST:

The officers of the First Baptist church at Aberdeen arranged with the bank to honor the draft of our beloved pastor the first of each month, and unless he is different from most people you may say that our pastor is paid; this it what we ought to do, pay promptly our pastor, and I fear when we have done this, the Lord might justly say as he did to the young man of old and even more, that we lack many things doing what we ought; we are in what I call a dangerous position—at ease. May the Lord bless you and the great paper interest, so that 1901 shall be the brightest and best with you and the paper and the people.

A. J. BROWN.

## Poplarville.

On Dec 13 we closed one of the best meetings in the history of our church. Rev J. L. Low did the preaching to the perfect satisfaction of both church and pastor. Bro. Low is one of our best preachers. Hear him and you will agree he is not afraid to talk about money. He collected more than \$600.00 to pay off our church debt and some other expenses, leaving us out of debt, except a small amount on the seats, which is not due until next July. So you could not find a more happy people in the State. Then in a private way I collected fifty dollars for Bro. Low. May the Lord continue to bless him. Come to see us, Bro. Editor.

PASTOR.

## Christmas Hymn.

Hills of God, break forth in singing;  
Winds breathe soft on every shore;  
Stars, your glittering gems far flinging  
Lead to Jesus ever more!  
Whisper, pines where tempests sweep;  
Gleam white lustre of the snow;  
Palms, by angels stirred from sleep,  
Jesus, comes, in love bend low.  
Vanish warfare, from the nations;  
Cease all cries of pain and grief;  
Hush, dear sighs and lamentations,  
Jesus comes to bring relief!  
Sing, O silent tongue of dumb;  
Leap, O lame man, as the hart;  
Joy to poor, to bruised, to bond,  
Jesus comes to bear your part!  
Chant high praises, young man, maiden;  
Age, your songs are not all sung.  
Children with glad hearts love-lade,  
Sing the Child who makes all young!  
Haste, O messengers of peace,  
Swift through all the wide world run,  
Gladness speak, love, hope, release,  
Joy; for Christ the Lord is come!

—John Wright Buckham

## Questions and Answers.

[Conducted by A. J. Fawcett, D. D., Hazlehurst, to whom all queries should be addressed. Make the questions short, simple and practical; let them pertain to church polity and biblical interpretation.]

Bro. E. Knight, Gilead, Miss., asks:

1st. Is God one person, or are there three persons in the Godhead?

There is one God, and only one. In this unity of the Godhead there are three persons, whom we call—God the Father, God the Son and God the Holy Spirit. These are equal in every divine perfection. They execute different, but harmonious offices, in the work of human redemption.

Had it not been for the work of human redemption, we might not have known anything of the Son and the Holy Spirit as *persons* in the Deity. Hence they are the exponents of the way in which God manifests His grace in human redemption.

2nd. "Can one be a real Christian, or a child of God without being baptized by immersion?"

Yes, we believe that the salvation of sinners is wholly of grace to the utter exclusion of good works, church forms or ordinances.

The New Testament teaches salvation in *fact*, and salvation in *figure or form*. The form is the direct result of the work of grace. See Eph. 2:8, 10. The latter is indicated in the act of baptism. See Rom. 6:4-5. The Master doubtless meant to combine the *fact* of salvation with the *form* of salvation in his interview with Nicodemus. See John 3:3-5.

3rd. "Was Judas Iscariot a saved man up to the time Satan entered into him?" He certainly was never saved. The Savior said he was a devil after he had been chosen one of the twelve. See John 6:7. The last act in the history of Judas fixes his doom. See Matt. 27:3.

4th. "Did he preach the gospel same as the others?"

The records are silent as to the ministry of Judas. The presumption is, however, that he preached the same as the others. "These Twelve Jesus sent for him." Matt. 10:5.

5th. "Did Judas partake of the supper?" The Scriptures manifestly lead us to infer that he did. See Matt. 26:26; Mark 14:22-24 and Luke 22:19. All these scriptures imply that he partook of the Supper.

## The Bible on Dancing.

R. L. WESSON.

The greatest stumbling block in the way of young Christians to-day is the dance. It is also in the way of many mothers who "can't see any harm in the dance," and therefore rather encourage their daughters to dance because "it makes them graceful." I write this article especially for mothers and fathers who "can't see any harm in the dance." If the parents get right on the subject the children will be taught correctly.

Now study the subject Scripturally, then tell me your conclusions, as to the harm there is in it. There are but seven instances of dancing recorded in the Bible. There are allusions to it, but only seven recorded instances of dancing, and—mark the fact—with every instance there is recorded *sin and sorrow*, and with most of the instances *sensuality and shame*. Keep that statement in mind and follow the record and see the facts.

The first instances of dancing you will find recorded in Ex. 32:15-28, where the people were worshipping the calf, showing us that dancing was a part of heathen worship. There you see it is connected with sin against God. You will notice also in verse 25 that Moses saw that the people were *naked*, for Aaron had made them *naked* to their shame. There you see the licentiousness cropping out. Dancing and sensuality have always been boon companions. Then in verse 27 see the sorrow—"Slay every man, his brother," etc. Here we have sin, shame and sorrow in connection with the dance, and God gave the facts. The second instance is in Judges 21:16-25. In order to fully understand the incident, read chapters 19, 20 and 21. In the 19th chapter, see the villainess of the Benjaminites, and the sorrow connected with their record, then notice that those vile fellows took advantage of the dance—Ch. 21:16-25—to catch and carry to their vile homes pure girls. The girls *went out to dance before God*—but He never commanded it, they had to be a little heathenish—and the result was sin, shame and sorrow. Their parents had to mourn for them as the wives—or worse—of those vile men. So it has ever been: sensuality and the dance go together. How many pure girls have gone to the dance, met and married a brute; or else under the influence of the suggestive music, the grip of the hand, and sometimes of wines, returned to their homes debased.

The Bible record of the facts connected with dancing are often the same to-day. The religious dance is heathenish, the worldly dance is—putting it mildly—of the flesh fleshy, and often results in the sorest evils. Parents, study that incident carefully, God gave it for you.

The third incident of dancing is recorded in I Samuel 18:5-9. Read it carefully. It was the beginning of Saul's jealousy toward David. The women came out singing and dancing to meet king Saul and David, and by their flattery of David, aroused Saul so that he ever after sought David's life. Jealousy and the dance are closely related and often found together; witness the facts that gave rise to the song

"After the Ball." The last dance I ever attended was broken up by a jealous row. See the sin, see the shame, and the sorrow connected with that dance. The unsuspecting girls did not intend to be instruments of trouble, but they were, and often are.

The fourth incident is in I Samuel 30:16-19. Read the entire chapter. David returned to camp and found his own and the wives and children of his men, in the hands of the vile—uncircumcised—Amelikitites. Think of their sorrow, and of the sin of thus treating the helpless. But they found them. How? no doubt huddled in groups weeping and trembling in dread of their awful fate. What were their fiendish captors doing? Eating, drinking and dancing. V. 16. It was then as it is to-day, *drinking and dancing* went together, and vile fellows now use the dance to associate with, hold the hand and partially embrace, those they could not otherwise meet; and often use wine to mislead and ruin. One of that class said to me, "I wouldn't go to the dance without a bottle of champagne." Another told me of a girl of one of the best families being induced to drink by one of the shrewd fellows and he, knowing the family, persuaded her to go home, and how the poor girl wept next day and felt her shame.

Mind you, I don't say all who dance are thus, but I do say that the Bible record of the dance is a record of sin, shame and sorrow. And I do say that vile men have access to our girls at the dance, as no where else, and that could the record of the modern dance be told—we can't tell it—no pure mother on earth would let her daughter dance. But all I ask of you, Christian parents, is to study what your Bible says. It don't tell these things to show up the dance, but simply because they were facts connected with the dance. Pray over it.

The fifth incident of dancing is in II Samuel 6:14-23. Read it all.

"David danced before the Lord with all his might," and in order to have free use of his limbs he threw off his robe—"he uncovered himself," v. 20—and his wife saw him, and her jealous indignation was aroused and they quarrelled. David talked harshly, and she was, in the true sense, no more his wife. Sin, shame and sorrow. God never commanded him to dance; but he, too, must play heathen, and we see the result. If it is no harm to dance, tell me why is there evil connected with every dance recorded? Oh, the heart-aches to-day, which will never be told, caused by husbands or wives going to the dance with others. I read of a man whose wife would dance, he begged her to quit, but she would not. One night she went with another man to the ball, and came back just before day to find her little boy dead from croup. Dancing and sorrow go the same road. No man or woman can love to see his or her companion led off to the dance by another. I don't blame Mrs. David, but that does not remove the sorrow.

The sixth incident of dancing is in Mark 6:21-28. You read it. Salome danced before Herod and his chums, and it cost John the Baptist's head. There was the feast, which we know included wine, then the dance, which inflamed the animal nature, fired by

drink, then there was murder. Oh! how often has it been that way. Drink, dance, sorrow and ruin, are children of the same parents. Six cases and sin, sorrow and shame connected with every case. Think of it Christian!

The seventh incident is in Luke 15:22-32. You will remember it on account of its connection with the "prodigal son." It was a time of joy, but connected with it was jealousy, anger and sorrow. So far as we know, the elder brother was never reconciled. I must stop. Study every case carefully and see the evils which "hover round" the dance. Mark this fact. None of the incidents given were recorded to condemn the dance; had they been we might say the writers "picked out" the seven because of their evil connections, but such is not the case; the writers simply told the incidents and the connected facts. Surely, if in every recorded incident of dancing we find sin and sorrow, no Christian will say again, "There's no harm in it." I wish I could tell you the sensual things of which I know connected with the dance of to-day, but I can't. No doubt there are many who dance that never are betrayed into lower life, but it is a fact—Bible fact, and a fact to-day—drinking, sensuality, jealousy and ruin are handmaids of the dance. Oh God! for the sake of the purity of home, and the glory of Christ, help parents to see the evil of the dance.

Joe. Jones.

This distinguished preacher is now "holding forth the word of life" as a Baptist. He is earnestly endorsed by Pastor Alex. W. Bealer, of the First Baptist church, Cartersville, Ga., as being "in full fellowship" and highly esteemed "by those that are without."

He has been preaching to the Mt. Olive and Camp Creek Baptist churches. He was listened to with much interest and spiritual profit. His style and language have been much modified. He said, "When I was first converted I came out of the *slums*, and from among the *thugs*, and spoke the language of the United States very freely, but as I grow in grace and in knowledge I leave off much that I once said." His manner is really impressive. His hearers laugh and cry, and will and do. He preaches salvation by grace and demands a zealous maintenance of good works by Christians. He feathers his arrows with illustrations that both guide the arrow and show the point.

He is tactful in showing the sinner to be ridiculous and sin to be hateful, and that righteousness is beautiful and to be desired.

A good preacher is one that gets much of God's word in the minds and hearts of his hearers. Judged by this standard, Brother Jones is a good preacher of the word.

His sermons are well constructed and easily remembered, though it is safer to hear him than to report him. "Second-hand goods" will not bring first-hand prices. I shall watch the after-math of these meetings with much hope.

He has been invited to return next summer to Camp Creek, and has promised to do so.

May the Baptist brotherhood receive and encourage him in the Lord.

L. R. BURRESS.

## Jesus, the Bread of Life.

BY W. J. HARVEY, THE BLIND PREACHER.

And Jesus said unto them, I am the bread of life and he that cometh to me shall never hunger, and he that believeth on me shall never thirst. John 6:35.

After feeding the five thousand people, Jesus started his disciples across the lake to Capernaum. They had rowed about half way across, when a sudden storm swept over the lake and they were in danger of sinking. Just before dawn their master came to them, walking on the water and said unto them, be of good cheer, it is I, be not afraid, and all at once the ship was at the land whither they went in the morning. The people on the eastern shore took some boats that the wind had driven over from Tiberias and came to Capernaum seeking for Jesus, eager for him to feed them again, and work other miracles. They found him teaching in the synagogue; they crowded in with the surprised question.

"Rabbi, when comest thou hither at this point?" Jesus answered them and said, "Verily, I say unto you, ye seek me not because ye saw the miracles, but because ye did eat of the loaves and were filled." Our Lord knew all their unspiritual motives, and set himself in this great discourse to teach them that the soul's food, was more important than that for the body; and that to be a disciple of Christ meant a very different thing from what they had been thinking; labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the son of man shall give unto you, for him hath God, the Father sealed. Christ himself set apart by the Father for this work, would provide them with the bread of life; then said they unto him, what shall we do that we might work the work of God? Jesus answered and said unto them, this is the work of God, that ye believe on him whom he hath sent. The first word of Christ's injunction, labor, is really the same word in the Greek as work. These thoughtless listeners took hold of the word work, and asked what work they must do to gain this bread of life, which he said was so important. Jesus sought to turn their thoughts away from sin and lead them to a spiritual faith which would be the true source of Godly works. They said, therefore, unto him, "what sign shewest thou them that we may see and believe thee? What dost thou world?" It was almost impossible for these ignorant, idle-thoughted listeners to take hold of Christ's real meaning. They vaguely felt that he was making some strange claims and their first impulse was to demand that he should prove it by a miracle. The signs that Jesus had already wrought had been enough to convince the clear-headed, critical Sanhedrin that he was a teacher sent from God, and only the day before these very people had been fed by a marvelous miracle, but now they insisted that he must prove his claims by giving them a fresh sign; their thoughts turned to the long-continued miracle of the manna, when Jehovah rained bread out of heaven for the Israelites for forty years. They reminded Christ of this with a half intimation that his gift was less great than what had come through Moses. Then Jesus said unto

them, "verily, verily, I say unto you, Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven," besides all this the manna was only food for the body, and the true bread from heaven was food for the soul, which was what men most need.

Christ then added, that the sustenance he was speaking of came straight from God to man, and would be life giving to the whole world; then said they unto him, "Lord, ever more give us this bread." These hearers were like the woman at the well, when she listened to Christ's description of the water of life, and said, "sir, give me this that I thirst not, neither come hither to draw." They did not really grasp Christ's meaning, but their interest was aroused and they felt that they would like to have this food he spoke of; then said they unto him, "Lord, evermore give us this bread, and Jesus said unto them, I am the bread of life, he that cometh to me shall never hunger, and he that believeth on me, shall never thirst;" so you see coming to Christ for instruction, entering into spiritual relationship with him, will forever cure our souls of hungering and thirsting.

There are some people to-day who want to know what they must do that they might work the works of God. In July I heard a preacher say that the works of God were good works. Jesus Christ says, "I am the bread of life, and this is the work of God that ye believe on him whom he hath sent;" therefore, I say unto the people who want to know what work they must do, believe on the Lord Jesus Christ. Therefore, I say unto you, be it known that through Jesus Christ is preached unto you the forgiveness of sins, the only source under heaven or among men by which we are to be saved. Faith in the Lord Jesus Christ, delivers us from sin, for Jesus says he that cometh to me shall never hunger, and he that believeth on me shall never thirst. The people who believe on Christ shall be saved, for Jesus says, "I come down from heaven, not to do mine own will, but the will of him who sent me." Christ's mission on earth was not his own pleasure, but to perform the will of God. He and the Father were in such harmony that there could be no failure of one to carry out the impulse of the other, "and this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise up again at the last day."

Jesus Christ will never give up his chosen ones, he will guard and preserve to a triumphant resurrection, and this is the will of him that sent me, "that everyone which seeth the Son and believeth on him shall not perish, but have everlasting life, and I will raise him up at the last day."

## The Missionary Church.

NOTE:—The above was prepared for and read before the State B. Y. P. U. at Clinton, and as some of its statements may be questioned as to orthodoxy, is hereby put in print: "to see whether these things are so."

The subject assigned me, Brother President, is in the singular number—"The Missionary Church." It is a singular subject; for without the missionary spirit, a church cannot prove itself a *gospel* church. That

this is a fact may easily be shown by New Testament teachings. Indeed, all the churches mentioned in the New Testament, except that in Jerusalem, were the outgrowth of missionary labors. Persecutions, it seems, were necessary to make that church do its duty; as it is said of the membership, *then* they were all scattered abroad," except the apostles, and "went about preaching the word"—that is, they became *active* missionaries.

Reference is often made to the "ten commandments," given to the Hebrew nation, as if spoken to the church. Christ himself embraced them all in *two*, and subsequently enjoined three of his own: 1st; To love one another; 2nd. The Memorial Supper; 3rd. Go, teach all nations. This latter enforces aggressiveness—the true missionary spirit. What to do is plainly told; but the methods and plans therefor are not laid down. These, the church may decide upon; so they are legitimate and the work is pressed forward. No semblance of Temple worship is intimated—means must be adopted to reach the people. Our Savior's sermon to the woman at the well in Samaria, teaches much along this line.

This being the case, church members should not only read the word steadily, but study it, to learn their duty fully. They should listen carefully to pastoral instructions, and like the Bereans be found "examining the Scriptures daily, whether these things be so." It is of great importance that everything be in harmony with the teachings of the New Testament. The first requirement thereon is that the body itself be properly organized; composed, of course, only of baptized believers. As to its officers, many of our best biblical scholars hold that there should be three classes—pastors, elders and deacons. Indeed, it is written that in apostolic days, "elders were ordained in every church, and there appears no authority for blending the office with that of the bishop or pastor. Churches, in these latter days, are evidently suffering for such officers."

In the missionary church, the pastor oversees, instructs and leads. He must know all about his people, so as to preach with profit; be able to explain the different departments of church work, in order to enlist the members therein, and like the Shepherd, lead the flock. Baptist churches do not submit to directors, whether they be bishops, elders or deacons that assume the authority. Elders are needed to supply the pastor's place, when he is absent, and carry on the general work—including Sunday Schools, prayer-meetings and other public services. Deacons are to supervise all financial matters; see that the pastor's salary is collected and promptly paid over, and provide for all other expenses, as well as the offerings for the various objects the church represents.

It is remarkable how much the duty of enforcing the second injunction of the Redeemer's last command, is neglected. It reads: "teaching them (those baptized) to observe all things whatsoever I commanded you, and lo, I am with you always, even to the end of the world." Now in order to teach, we must know, and to know, we must read the Word, and that with prayer for the guidance of the

Holy Spirit. A large majority of our churches, it is feared, stop at the "baptizing," and altogether omit the "whatsoever;" hence fail to realize the presence of Christ, and the consequent blessings of joy and peace and spiritual prosperity. Without discharging this duty, there cannot be growth in grace.

Among the "all things to be taught" is the exercise of gifts, whether they be prayer, song or exhortation. All the preaching does not come from the pulpit, sometimes the pew exhorts power and the Apostle James exalts visitation. These "gifts" may be used in the church, in the family, in the outer world, and while it is true that every Christian cannot literally go into the mission field, all should learn the "grace of giving" and thereby help others preach the glorious gospel of the Son of God—*everywhere*! For, it is written: "that repentance and remission of sins should be preached in his name unto all nations, beginning at Jerusalem."—but it is not said stop there. The "go, of the gospel is to continue, till Jesus comes.

So the missionary church must be progressive, aggressive and comprehensive. It should develop its resources; adopting the best practical plans for carrying forward and perfecting its work. It should send forth laborers to occupy, cultivate and hold every available field for the Master.

It should use every effort to reach the old, the middle-aged and the young; the rich, the independent and the poor. When these things are faithfully done, the world will speedily be brought to Christ, and he will come to claim his bride. There are abundant signs of his early coming. It becomes us, then, to obey this injunction to his disciples, "watch and pray," and closing with these words: "and what I say unto you, I say unto all, watch."

Without a missionary Spirit the church is a lifeless body. There is no stronger evidence of this, than the history of the anti-missionary churches. They call themselves "primitive;" but they are so only in the act of baptism. God has removed their candlesticks and they cease to be lights in the world; nor are the members the salt of the earth, except as it has lost its savor. The true church of Christ therefore is a missionary church; obeying all his commands, without evasion, subtraction or addition.

Note—God's charge to Moses about the tabernacle: "See for he saith that thou make all things according to the pattern that was shewed thee in the Mount."

L. A. DUNCAN.

## SOME TEXAS NOTES.

I have recently received, from a Mississippi friend, a copy of the Minutes of the last session of the Central Association. It is an admirably gotten up booklet. The reports are above the average. The paper that impresses me most, however, is the report on Mississippi College, written by that princely layman, Capt. W. T. Ratliff. It is a superbly written piece of history of a magnificent Christian enterprise—the greatest enterprise among Mississippi Baptists—and ought to be in the home of every Baptist in the State.

It seems to me that fifty years hence one may take that paper and gain an accurate

knowledge of Mississippi College up to this time, and be inspired by the struggle and triumphs of those whose names are written in the "Lamb's book of life." No enterprise has linked with its history a more notable array of loyal souls, men and women of lofty faith, and spirit, and God-given illustrious victories.

I recall a Commencement scene. That man, who through the flight of years, in sunshine and shadow, has been the unswerving friend of Mississippi College, A. A. Lomax, in a burst of heart eloquence, said: "I am ready to die for our College. When, quick as thought, the great-hearted President Webb, replied: "We want no one to die for it." Mississippi Baptists have a great and growing college, with an unsurpassed history, because their fathers and mothers lived for it. If the heirs shall prove worthy of their ancestors they must do the same thing, according to enlarged opportunity and blessing.

Remembering a recent Baptist paragraph, to the effect that Texans talk big, I venture the suggestion that Texas is a big State, and worthy things have to be big to fit and live here. Little talk would give outsiders no conception of the State, nor of Texas Baptist enterprises and deeds of devotion to the cause of our Christ. Except in the most local way, a man to succeed and stay in Texas, must be at least, in some respects, a big man. He must demonstrate marked capacity, either for the right or the wrong, and daily exercise himself therein. Likely there is not a spot on earth where would-be neutrals have so little room and so hard a time. There are hundreds of erstwhile preachers here, who out of sad, embittered hearts can testify to this.

Hoping beloved readers can bear them, I submit some statements concerning our work in the past, and our plans for the present year. It is agreed in advance, that only those who have the capacity, are expected to believe what follows—the things here set down make simply the fringe of the Texas Baptist government. The *jest* "you have not hitherto been able to bear, neither are you now able to bear"—likely.

1. Our Convention last month, at Waco, was composed of some 1,500 or 2,000 messengers. Baptist churches can't delegate. Reports show that over \$130,000 in actual cash, had been raised for Missions and Education during the year. I have not the figures showing what was raised for Buckner Orphans' Home, old Ministers Relief, Church Building, Ministerial Education, Sunday School work, etc.. It is simply stated here that all these (latter) are important interests among us. On the floor of the Convention about \$65,000 were raised for various purposes. The spiritual power of the meeting has likely never been equaled since pentecost. This is the deliberate judgment of visitors, who are competent judges. Think of 1,000 men and elegantly attired women shouting at the close of a sermon, on Roman 8:28. That was the scene that followed Dr. F. H. Kerfoot's sermon on Sunday. Can the reader take it in?

The man who has led in the war on our organized work, and seven of his followers,

were denied seats in the Convention, with only two negative votes.

2. Last week our Board of Directors met and laid out our work for this year. The plans call for \$180,000 for Missions, Church building, etc. In addition, the Convention itself determined to raise \$500,000 for our Schools. All this we will raise by *gospel methods*, and take care of our Orphans Home, too. We will have on the State field this year, likely more than 200 missionaries; every one of whom will be supported.

I am indebted to beloved Mississippi for many valuable lessons, likewise to Georgia, but I have learned many things during my three years residence in Texas. Among them none of more practical value than this: It is easier to do a big, generous thing than a little thing. Let Mississippi Baptists test this on an endowment for their great College. And I may modestly suggest, that big things come to pass, in human endeavors, usually after, and as the result of a good deal of big talking. Let Mississippi pastors lay this to heart and the sun of your noble undertakings, in His name, will be pushed high towards its meridian splendor.

I send love and hearty greetings to the elect throughout Mississippi, "the name ever dear to me."

J. H. GAMBRELL.

Tyler, Texas.

Bacon, the Baptist Bishop at Oxford, on the Go.

Of course, all well informed people know that Oxford is the best pastorate in the State; but, for the enlightenment of the less fortunate, I give an instance of their goodness.

A Sunday or two ago a prince in Israel arose in conference, and said he thought the pastor should go on a visit to his children over in Georgia, and therefore moved that he be given as much time as he felt; would be necessary to enable him to spend the holidays with his children. The motion was promptly seconded, and went through with a rush. It was darkly hinted that the "wherewithal" would be provided, which I find has been done. So by the time these lines are read, I shall be with my little ones away over in Georgia, having the biggest time of anybody.

Now, brethren pastors, you needn't turn your eyes longingly upon Oxford, for in spite of their education, culture and refinement, I find that they have some "penchant" for Bacon in their diet. And, as far as I am concerned, there may be, somewhere in the world, a better pastorate than this. I can't say with infallible certainty as to that, not having known all the pastorates in the world; but be that as it may, *this one is good enough* for me. We are just now spending over six hundred dollars in improving our building, and, after a while, we intend to spend about as much more.

We manage to hold our own as to membership. That is to say, we get in about as many as we "turn out." You see this church is a "strict constructionist," and if a member don't "toe the mark," we give him the "grand bounce." I think we have excluded between thirty and forty in less than two years.

Come and see us, Bro. Editor, when I get back home, and I'll tell you all about my trip. Yours with much joy and gladness,

N. W. P. BACON.

Oxford, Miss.

## An Answer to Bro. Thigpen.

In replying to Bro. Thigpen I do not enter upon a controversy. I am sure there is no material difference between us. If I knew that every one who reads Bro. T's article would also read what I said on the point in question, I would not relate my views. I think Bro. T. has been a little unjust. He has made me say things I did not say by putting the construction he did upon what I said.

1. As to Christ's sacrificial death being the payment of debt.

I did not say that it was in no sense commercial. It is not essentially commercial. But I will give the exact words of the article in question: "Now, it is true that Christ's blood is considered the price of our redemption that and the redeemed are said to be bought with a price, but as Andrew Fuller justly observes, these are only figurative expressions to set forth our obligation to God. 'Sin is a debt only in a metaphorical sense,' says Fuller, 'Properly speaking, it is a crime, and satisfaction for it requires to be made not on pecuniary, but on moral principles.'" This language is too plain to be misunderstood. I hold that the redemption work of Christ is not essentially a commercial transaction. I will give some reasons which I did not think necessary to give in the other article:

(1). Man is a guilty criminal and can only be considered a debtor in a metaphorical sense.

(2). Guilt cannot be transferred. A third person may cancel a debt, but he can only obliterate the effects of a crime; the desert of the criminal remains. But the sacrificial death of Christ is "for the remission of sins;" therefore, it cannot be essentially commercial.

(3). If it be strictly a commercial transaction, then God lifted the mortgage on man's soul by paying to Satan the price demanded, for fallen man is bound by the bonds of sin and a slave of Satan.

(4). If Christ's death be the payment of debt, then the ones for whom he died are free and can claim their liberation on the ground of justice and not as a matter of favor from God, and without the necessity of seeking pardon. But salvation is linked with repentance and faith.

(5). In a commercial transaction only one of two things can be done, i. e., remit the debt without satisfaction on the part of the debtor, or accept of a surety. In the one case the creditor would be only merciful; in the other only just; but no place is afforded by either of these for the combination of justice and mercy in the same proceeding. In the sacrificial death of Christ, justice and mercy are met together. Therefore, it cannot be a commercial transaction.

2. As to Christ's sacrificial death being in the stead of sinners.

Bro. T. represents me as eliminating from the doctrine of substitution the idea, "instead of." Let us see: I give the exact words of the article in question. "Christ did not take man's place in the sense that a substitute does in the army. That would be ready to occupy the place of the sinner, and would necessitate the transference of guilt. I do not believe, says Fuller, 'that Christ was so our substitute

as that what he did and suffered we did and suffered, and so became meritorious or deserving of the Divine favor.'" From this it will be seen that I did not leave the word "instead" to assume any meaning the reader might wish to give it but restricted its meaning to a *strict* and *literal* application. I stated as plainly as language could make it that I did not believe in the realistic conception of Christ's atonement. I do not believe that the redeemed were actually in Christ, that all their wills were in his will, and that therefore all the redeemed actually died in him. I merely stated what substitution was not, without saying what I thought as to the mystical relation subsisting between Christ and the redeemed, or the process of salvation in which the believer is figuratively described as dying when Christ dies, and as rising with him to newness of life.

3. As to Christ's human nature.

Bro. T. says: "In his incarnation Christ took upon himself the guilt and penalty of sin, without taking the depravity of our fallen nature." In another place he says: "There was mysteriously associated, both the human and the divine natures in the one person, Jesus Christ." Now, there is no such thing as undepraved human nature. All human nature is fallen, all human nature is depraved. Now, Christ must either not take human nature, or else he must take depraved nature; but he did not take human nature; therefore, he took depraved human nature. Again, all the human nature Christ had he got from his mother Mary. Mary could only give what she had; therefore, she either imparted to her son the hereditary taint of depraved human nature, or else, she did not belong to fallen humanity; if she imparted to her son the hereditary taint of her race, then Jesus inherited a depraved human nature; if she did not belong to fallen humanity, then Jesus is no Savior of depraved humanity; but Jesus is a Savior of depraved humanity and Mary did belong to our fallen humanity; therefore, Jesus must in his human nature belong to fallen humanity, and must have inherited a predisposition to evil.

There is another argument in favor of this view. The Scriptures teach that Christ was made perfect through suffering. Now, if Christ inherited a sanctified human nature he is already perfect and such Scripture is worse than meaningless.

But because Christ took upon himself a nature that was inherently inclined towards evil—rebellious and unbelieving—does it necessarily follow that he was evil—a rebel and unbeliever? Such is not the absolute conclusion. If Christ overcomes the rebellious and unbelieving nature, changes the current of its affections towards right, and regenerates its will, then surely he is not a rebel. Christ did that. He dragged this inherited nature about with him until he had made it perfect through self sacrifice, and while it was, within itself, rebellious and unbelieving, he so conquered it as to not only prevent it from committing any act of rebellion or unbelief, but also made it a willing and obedient servant.

This is one of the cardinal points in the

sacrificial system. If Christ did not take upon himself human nature as he found it—as it only is—then he is not our Savior. If he did not make it comply with every demand God made of it, then he did not fulfill all law, he has not headed up the old dispensation—wound up the business of the old estate—and laid the foundation for the substitution of a new manner of procedure with man. If the body nailed to the cross be not a human body lifted up from the lap of human depravity by a life of self-sacrifice and devotion to duty, then we have no representative on the Cross. If the body raised up by Jesus from the grave be not fallen humanity redeemed from death, hell and the grave, and become the first fruit of the glorious system salvation, then Christ is not our elder brother and we have no ground to hope that we shall be like him when he shall appear. Yes, Christ did sanctify, redeem, save fallen humanity in his own person and therefore he is able to save all that will come unto God through him.

J. BENJAMIN LAWRENCE.  
Greenwood, Miss.

## A New Story of Edison.

In success a hitherto unpublished incident is given of the way Thomas A. Edison introduced himself to a telegraph manager in New York.

A tall young countryman, looking as green as a suit of "butternut" clothes and a slouch hat could make him, applied for work in the Broad St. New York, office of Maury Smith in 1871. Mr. Smith was manager of the consolidated telegraph lines, then in opposition to the Western Union. Like all other managers, he could make room for an expert operator, and told the young rustic that an engagement depended altogether upon his skill.

"Try me, I can keep up with the best of em," said the stranger.

Mr. Smith noticed that the applicant appeared to be quite deaf; but, out of curiosity, and possibly with the idea of having some fun with him, he gave him a table and told him to "receive" a message then due from Washington.

"You will have to work pretty fast," he warned him, "for our Washington man is in the habit of rushing things."

As a matter of fact, there was no message expected from Washington, nor did the wire lead there. Mr. Smith connected the receiver with a "sender" in another part of the same operating room, and put his fastest operator, "Dick" Hutchinson, at work sending a 2,000-word message. Edison, for it was he, grasped a pen, and, as soon as the instrument began to click, dashed off the copy in a large, round, legible hand. While deaf to all other sounds, he could catch the faintest metallic click.

On came the message, faster and faster, twenty, thirty, forty words a minute. A crowd of operators gathered around, curiosity and then amazement depicted on their faces. Page after page was reeled off, with never a break, and with the last click of the instrument the forty-minute message had been received perfectly, and lay in a heap of manuscript on the table. The young man's triumph was complete. Hutchinson rushed up and shook hands with him, and Mr. Smith gave him a job on the spot.

## The Little Feller's Stockin'.

BY JOE LINCOLN.

Oh, it's Christmas Eve, and moonlight, and the Christmas air is chill.  
And the frosty Christmas holly shines and sparkles on the hill,  
And the Christmas sleigh-bells jingle, and the Christmas laughter rings,  
As the last stray shoppers hurry, takin' home the Christmas things;  
And up yonder in the attic there's a little trundle bed  
Where there's Christmas dreams a-dancing through a sleepy, curly head,  
And its "Merry Christmas," Mary, once agin for me and you,  
With the little feller's stockin' hangin' up beside the flue.  
Tisn't silk, that little stockin', and it isn't much fer show,  
And the darns are pretty plenty 'round about the heel and toe,  
And it's color's kinder faded, and its sorter worn and old,  
But it really is surprisin' what a lot of love 'twill hold;  
And the little hand that hung it by the chimney there along  
Has a grip upon our heartstrings that is mighty firm and strong;  
So old Santa don't forgit it, though it isn't fine and new,  
That plain little worsted stockin' hangin' up beside the flue.  
And the crops may fail, and leave us with our plans all gone ter smash,  
And the mortgage may hang heavy, and the bills use up the cash,  
But whenever comes the season, jest so long's we've got a dime,  
There'll be somethin' in that stockin'—won't there, Mary?—every time.  
And if, in amongst our sunshine, there's a shower er two of rain,  
Why, we'll face it bravely smiling, and we'll try no ter complain.  
'Long as Christmas comes and finds us here together, me and you,  
With the little feller's stockin' hangin' up beside the flue.

Hazlehurst.

Pythagoras says: "Be silent, or say something better than silence." I deem it better than silence when I tell you of the sermon that Bro. Fawcett preached on last Lord's day. His text was, "What shall I do then with Jesus?" When he closed we were impressed with the fact that he had been with Jesus, and at His feet had been taught what he should say, for he could not have preached such a sermon if he had not spent much time in prayer. The spirit was present and many were moved, some had accepted Him, others were crucifying Him.

A feeling came over me that my soul could not resist, and although I have accepted Him, I asked myself the question, "What am I doing to keep others from crucifying Him?" Let each ask himself the question. We see Him crucified day after day, and stand quietly by and are not trying to prevent it; we see the nails driven through His hands and His side pierced and are not moved. When the lame, the sick and the sinner were brought to Christ. He not only received them, but did something for them. And in following His footsteps, we should not only accept, but do something for Him.

## Baptist Church Perpetuity as Taught by the Bible.

T. A. J. BRASLEY.

No. 3.

III. "Upon this rock I will build my church, and the gates of hell shall not prevail against it."—Matt. 16:18. We have often heard such questions as this asked: "To what branch of the church do you belong?" Did Christ say he would build his church from which should spring many branches? From the first gospel church, which Christ himself "set up," there were to go out those who should make or organize other churches, of course. But these must all be modeled after the first pattern, otherwise, they are no churches at all. Christ said, "I am the vine, ye are the branches." That is, individual Christians are branches of Him. But the Bible nowhere intimates that there are "branches of the church." We see in the above scripture that, (1) Christ himself is the foundation. Christ loved the church and gave himself for it. Now, since Christ is the solid, immutable, unchangeable foundation on which his church is built, we may truthfully say, "her foundation standeth sure." But what does he say of the structure which is built upon this foundation? (2) "The gates of hell shall not prevail against it." Let Satan with all his mighty hosts and all the powers of darkness array themselves, if they will, against Christ's church, yet they shall not prevail. Look at thee certainty as expressed in the Savior's language. He says, "Shall not prevail." Have all true churches ever been extinct at any one time since the organization of the first church? If so, the Savior was mistaken in what he said, and the whole structure falls to the ground. We believe the Savior knew and meant what he said, and when all the caviling of men over Church Perpetuity shall have ceased, then the kingdom of our Lord Jesus Christ will arise from the dust and smoke of the cavers, to greater heights of prosperity than ever before, being "as fair as the moon and as terrible as an army with banners." Every one who tries to defend man-made organizations as the churches of Christ, has, in the very nature of the case, to deny Church Perpetuity. Some say the churches, as such, all became extinct, but that God had a people all the time who had gone off (during the dark ages) into Babylon. We ask, when did the last church cease to exist, and where? Who was God's appointed servant to rebuild it? When and where was it rebuilt? These are questions that will remain unanswered by those who deny Church Perpetuity. We say that if we should leave history out of the question entirely, and should lay aside all theories of men, and pet schemes which we wish to defend, and should go with an unbiased mind and an open heart to the word of God, that there, we can be made infallibly certain that God has had true churches all through these nearly nineteen hundred years. We can further more be made certain that all true churches will never become extinct. The greatest need of this world to-day is to believe with all the heart what God says, accept it as truth; rely upon it and hold tenaciously to it through all circumstances.  
Poplar Springs, Miss.

The year, the century, is almost gone, and what have we done? "When the ebbing tide of our earth life sets," and when we are asked why we did not try to prevent others from crucifying Him, we can not say that Brother Fawcett did not tell us what we were doing, and were not doing; for Sunday after Sunday God speaks through that man of God and tells us. We must do something, for so many are crying, "Let him be crucified."

"We know not half the power for good or ill,  
Our daily lives possess o'er one another;  
A careless word may help a soul to kill,  
Or by one look we may redeem our brother.  
'Tis not the great things that we do or say,  
But idle words forgot as soon as spoken;  
And little, thoughtless deeds of every day  
Are stumbling blocks on which the weak are broken."

MRS. M. L. R. HIGDON.

## "Not the Sin-question, But the Son-question."

"Sin is a monster of frightful mein," yet it is not the paramount question for Christians. Sin should be closely watched, but the more constant vigils are asked for Another. In vigilance to Him, we forget sin and grow brighter and brighter "unto the perfect day." The "sin-question" has been settled. Calvary bore it all, and the question now is the "Son-question." Jesus is Master and Lord, yet the sin-bearer, worn and bleeding.

Should we give him the lower seat—set him on the door-sill, where cold blasts blow? Thus their life-long many are showing their gratitude (?) to him. Ignoring!

The "Son-question" is the world-question; then shall we dare treated him so? No! He must draw up and warm at the heart's fire, where are told deeds of worth and hallalulah songs are sung. He must hear recount of warfare and of victory won—how Satan fell and glory obtained for the Son. He must listen to the tale of rebuilding Zion; how her worshippers love her sacred walls; how penitence repeats itself, and love sits enthroned in many a heart; and the house of prayer is filled, the Sunday School a beehive, and His own word honored above all books. "Decency" and "order" in his house; faithfulness in each man; going into "all the world," and lifting His great name on high—of all this and more, must he hear.

The "glad day" must come in, when He shall deliver up all things. We must bring it in; we must "go." His birth-day we will soon celebrate. Many gallons of hell broth will be drank and thousands thrown away for trash. What about your guest? Shall he remain on the door-sill? The world-question will be still the "Son-question." "Lift up your eyes and look on the fields."

Should not we all make Christ a gift Christmas? Go "into all the world;" remember the "widow and orphan," or bear some "cup of cold water?" Let every one give Christ the chief seat by the heart's fire, "for he hath borne our griefs and carried our sorrows," and bids us in our unshackled freedom, forget our fetters and bear the glad tidings far away. Who will honor him?

J. E. PHILLIPS.

# THE BAPTIST.

\$2.00 Per Annum in Advance.

Published Every Thursday.

—BY THE—

Mississippi Baptist Publishing Co.,  
—AT—

JACKSON. — — — MISS.

T. J. BAILEY, EDITOR AND MANAGER.

Entered at the Post Office at Jackson, Miss., as mail matter of the second class.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send check on local bank.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Through the courtesy of our esteemed friend and brother, Rev. Martin Ball, of Paris, Tenn., we have on our desk a copy of the late Tennessee Baptist Convention, which met in Gallatin, Tenn., last October. From the statistics contained in these minutes we learn that our sister State, Tennessee, now has 133,630 white Baptists—a mighty host! Rev. Fleetwood Ball proves himself a fine statistical secretary.

## The Baptist for 1901.

THE BAPTIST is now in its third year. From the first issue to the present, it has been the earnest desire and effort of the editor to make it a strong factor for the advancement of our Lord's cause. How well we have succeeded must be left to the readers to say. We have done our best to make it what God would approve. We have dealt with all subscribers and contributors faithfully and impartially.

The treatment we have received at the hands of the brethren has been all that could have been asked. They have stood nobly by THE BAPTIST as the paper for Mississippi Baptists, notwithstanding some inducements to leave it and patronize other papers. But as nobly as the brethren have done, we venture to express the hope that this first year of the new century will witness the best year's work ever done by Mississippi Baptists.

The management of THE BAPTIST is determined to exert itself to the full extent of its ability to make the paper better than ever before. With a little more help from our many excellent writers in the State, this can be done.

There will be two changes in the matter of the paper. Instead of presenting in the Sunday School Department a well-prepared

## THE BAPTIST.

December 27,

treatment of the lessons, as heretofore, this space will be filled with notes on the lessons, the latest Sunday school news and the best matter that can be secured along the line of suggestions and methods for running Sunday schools. This will open up a new field of usefulness to superintendents and other workers in Sunday schools.

This change has been suggested by two facts:

1. Dr. Yarbrough, who has done such fine work in preparing the lessons for THE BAPTIST for two years, feels forced by increasing duties in his pastorate here to lay down this work with this issue. While his work has been perfectly satisfactory to the editor and much appreciated by the large circle of readers of THE BAPTIST, and, though Bro. Yarbrough has been urged by the editor to continue this work, yet he declines to do so, for the reason named above.

2. Helps to the study of the lessons are so abundant and so excellent, that the demand for a treatment of the lessons in our State denominational papers are very much lessened. In other words, the discontinuance of this treatment in THE BAPTIST will deprive very few from seeing a good treatment of the lessons.

We invite persons active in Sunday school work to give us their very best thoughts along all lines of Sunday school work. We do not wish, in any case, an article of more than 800 words, and it must be good to justify that number.

The matter in the B. Y. P. U. Department will also be changed. Instead of the Bible Readers' Course, will be given news notes and the best thoughts and suggestions that can be had for this space. Bro. Price will continue to treat the young people to good things in this department, as well as to assist the editor in other ways.

In the business department there will be one change. From January 1 there will be no authorized agents in the field, except that all pastors are authorized to receive and receipt for money for THE BAPTIST.

## A Word of Business to Our Subscribers.

It has been announced repeatedly that we are striving to put our business on a strictly cash basis. We have not been rigid in cutting off those whose time expired within the last two or three weeks. But, brethren will you not remit at once. It would be very gratifying to us and we believe best for you. We have sent out notices giving your standing with us, and print each week opposite your name the time to which you are paid up; but, if there is any mistake, do not hesitate to write us stating just what you think about the matter, and we can arrange all satisfactorily. Do not say a word to your neighbor, for he can do you no good, but write us at once.

Now, brethren, as no agent will visit you, may we not depend on you to remit promptly what you are due us. Please remember that our rule is cash in advance.

We find from two year's experience and from the history of all State denominational papers that \$2.00 a year is the least that a

first-class denominational paper can be published for. Therefore we have withdrawn all traveling agents, as they must have a commission, and now think that we will offer no more premiums after we have exhausted the few hundred Bibles we now have on hand, as there is a loss to us on every transaction where we give THE BAPTIST and a Bible for \$2.90. And besides, Bibles have gone up nearly 50 per cent. See the following from *The Baptist and Reflector*:

The firm from which we have been buying our Bibles, informs us that the price of Bibles will advance after January 1st. So that it will be necessary for us to increase the price which we are now charging for the paper and Bible. It is probable that we shall have to do this after the first of January, or certainly after the present supply is exhausted. We mention this now so that our readers may have fair warning. You will never again be able to buy Bibles as cheap as you can get them now, especially in combination with the *Baptist and Reflector*. The price of the Bible which we are offering now as a premium will probably be about \$4.50 or \$5 after January 1st. We offer the paper and Bible for \$3 at present, but can't say now just how much more it will be after the first of January. If you want a Bible, now is the time to order it, and this is the cheapest way to get it.

We desire to do an honest, square business with our subscribers, giving them value for their money; and hence we feel that it is due our subscribers to use the money we have been paying our agents and for premium books in improving the paper. Now, with these open, full statements, may we not depend upon the friends of THE BAPTIST to exert themselves in helping us hold the subscribers we now have and to add new ones to our list? Let us hear from you, brethren and sisters. When any paper, which claims that it cannot be furnished to its subscribers for less than \$2.00 a year, offers itself to you for \$1.00, there is something crooked. See?

Seeking the guidance and blessing of our God, let Mississippi Baptists stand side by side and heart to heart in one united and continuous effort for the best living and the best work that has ever characterized our great people. Opportunity and ability constitute the measure of responsibility. Mississippi Baptists have large opportunities and much ability, hence their obligations are very great. Let each one of us do his duty, and the aggregate accomplished will surprise us all.

## A Summary of the Work.

Quite a number of our best workers and wisest brethren have asked me to give to our paper a summary of the work I have done since my appointment by the Board a little more than a year ago. You have it as follows:

Number of miles traveled.....	5970
Number of persons baptized.....	45
Number of persons by letter.....	69
Number of persons restored.....	2
Total number received.....	116
Collected for all purposes.....	\$1745
One church completed and paid for.	
Two churches begun—to be built without debt.	

To those who have helped me I extend my heartfelt thanks. To our God be praises forever more.  
L. E. HALL.

## Sunday School.

### LESSON FOR DECEMBER 30, 1900.

BY W. F. YARBROUGH.

#### Fourth Quarterly Review.

GOLDEN TEXT: Thou crownest the year with thy goodness.—Psa. 65:11.

[With this issue of THE BAPTIST, our connection with the Sunday School Department ceases. The increasing duties and responsibilities of a busy pastorate render it impracticable to keep up the work of furnishing the weekly exposition of the Sunday school lessons. In closing out the work, the writer would express sincerest appreciation for the many expressions of kindly interest that have come to him concerning the work. For review we commend the following suggestive treatment, taken from the *Sunday School Times*.—W. F. Y.]

BY A. E. DUNNING, D.D.

The lessons of this quarter might be taken by themselves as a course of instruction given by Jesus to his disciples before leaving them alone to lay the foundations of the Christian church. Almost the entire course may be reviewed by reading Luke 13:22 to 18:28. Jesus invited men to come into a society which he called the kingdom of God. Its members, he said, are distinguished from other persons by their intimacy with himself, so close that he described it as eating his flesh and drinking his blood (John 6:54-57). Those who are related to him, he said, have eternal life. Make the meaning of that phrase clear to your scholars. Study John 6:40; 17:3; I John 5:11, 12, and other passages named in the concordance which contain this phrase. Show your scholars that this is the life which Jesus in the lessons of this quarter teaches his disciples how to live. We may call it—

#### "THE STRENUOUS LIFE."

Most of the lessons are parables. Assign one parable or incident to each pupil a week in advance, asking him to tell the story briefly

in his own words. Then show how it illustrates the various phases of the strenuous life.

Lesson 1.—Its foes; the formalism that makes religion to consist in obedience to rules rather than a spirit of service; pride and exclusiveness. Describe the Pharisees in whom these kept them out of the kingdom.

Lesson 2.—Its cost. The parable of the great supper shows that the strenuous life requires deliberate self-surrender, and constant service of Jesus Christ.

Lesson 3.—The divine estimate of its value, shown in Christ's sacrifice in seeking, and joy in finding, the lost.

Lesson 4.—The divine help in gaining it. Show how the lost son came to himself, and found the heart of his father.

Lessons 5, 6.—Its use of wealth. Show how money is to be used to provide friends in the future life, and that the selfish use of it will leave one as friendless hereafter as the rich man in hades.

Lesson 7.—Some of its virtues. In this lesson are a miracle (Luke 17:11-19), a vivid picture (vs. 20-37), and two parables (Luke 18:1-14). They illustrate gratitude, expectation of greater revelation of Christ, trust in God, and humility.

Lesson 8.—The steadfast sobriety.

Lesson 9.—Its temptations from wealth. Show how the disciples triumphed over their possessions, while the rich man was conquered by love of his.

Lesson 10.—Its supreme illustration, in Christ suffering crucifixion from those he would save; its enforcement, in his answer to the petition of John and James; and its beneficence in his giving sight to Bartimeus, and making him a disciple.

Lesson 11.—Its chivalry, shown in Christ's way of winning Zaccheus, and in his responses.

Lesson 12.—Its responsibilities. Show what trust God has committed to every one, and what use must be made of them to please him. The lessons may be effectively reviewed by use of questions, therefore a considerable number are here offered.

#### SUGGESTIVE TOPICS.

Let the pupils name each of the prominent

## THE BAPTIST.

persons in the lessons of the quarter, and one noble trait in each person. Let them describe the different ways in which Jesus approached these persons to interest them in the kingdom of God. Let them name the traits of character in men which they most admire. Show which of these are revealed in Jesus Christ, and how following him leads to perfect manhood. Ask them to describe a true Christian, and, if they will, to say in what respects they most fall short of realizing their ideal.

#### Ex-President Cleveland's Magazine Articles.

Ex-President Cleveland is writing for the *Saturday Evening Post* a series of strong articles, which will appear in the magazine during the winter months. Some of these papers will deal with political affairs, and others with the personal problems of young men. They will be Mr. Cleveland's first utterances in any magazine on the questions of the day since he left the White House.

Mr. Cleveland's opening paper, which appeared in the *Saturday Evening Post* of December 22, discusses in a masterly manner a most important phase of our national politics.

#### An Endorsement.

Permit me to say that I most heartily endorse and appreciate Bro. Thigpen's reply to Bro. Lawrence. When I read Bro. Lawrence's article I said, deep in my heart: "If Bro. Lawrence is right, I am wrong. If he is right, I have failed to preach the gospel on this line." But when I read Bro. Thigpen's reply, I said: "Thank the Lord. There is another man who can see the doctrine of substitution in the atonement of Christ," and feel that I am in good company.

W. H. H. FANCHER.

#### Poplarville.

We are having a great meeting. We have received ten members up to the present—two for baptism, eight by letter—Bro. J. L. Low doing the preaching. He is at his best. Will continue this week. Yesterday was a great day with us; we paid our church debt—\$542.00. Nothing left but a small amount on the seats, to be paid next July.

Rejoice with us. Will write again when we close.

Success to THE BAPTIST.

W. B. HOLCOMB.

McCALL'S BAZAR PAT-  
TERNS, 10 and 15  
cents.

McCALL'S MAGAZINE,  
5 cents.

JONES BROS. & CO.'S BAZAR  
OF FASHIONS, ISSUED  
EVERY MONTH  
FREE.

## JONES BROS. & CO.'s Mammoth Retail Stores!

Jackson's Best, Biggest and Busiest Store, the store  
that saves you money on everything you buy.

A Visit to Our Store is Time and Money Well Spent.

#### Skirts.

Ladies' extra heavy walking or rainy day Skirts, eight rows stitching around bottom, colors oxford and black, fit and hang perfectly. Only \$3.50 each.

#### Waists.

French flannel Waists, trimmed in soutache braid, all sizes and colors. Special price, \$1.95 each.

#### Umbrellas.

Ladies' Umbrellas, mercerized covers, steel rods; beautiful assortment of handles; regular \$1.50 quality. Now on sale at \$1.00 each.

#### Underwear.

All grades and all Prices. SPECIAL VALUES. Ladies' heavy Egyptian ribbed Vests and Pants at 50 cents per suit. Children's union suits, 25c, 50c and 75 cents. Ladies' heavy fleece-lined Vests and Pants, at 95c per suit.

#### Millinery.

We sell more Millinery than all other Jackson stores put together. You can buy in our store the finest Millinery at the lowest prices. We sell all our Millinery on the small-profit plan.

Ladies' Walking Hats, 50c, 75c, \$1, \$1.50 and \$1.75.

All our fine pattern Hats now on sale at from \$4.90 to \$9.75. New goods by express every day.

#### Dress Goods.

We name a few of our many bargains in Dress Goods. 38-inch Venetians, all wool worth 75c, now on sale at 50 cents a yard.

52-inch Broadcloths, all wool, worth \$1.25, now on sale at \$1 a yard.

Black Cheviot Serges at 50c, 75c and \$1 a yard.

Riderdowns at 35c, 45c, 50c and 60c a yard.

\_\_\_\_\_

## Are you Honest, Sober and Industrious?

If so, engage with us for 1901. We can assure of \$100 per month and expenses to start on. Our salesmen made over \$47,000 last month.

Mr. Alexander Smith, of Ind., gave up his position as foreman in a printing office, and without previous experience made \$37.50 in six months.

Rev. Andrew Johnston, pastor Baptist Church at Washington made \$150 in a few weeks, besides attending to his ministerial duties.

A school teacher Miss Lydia Kennedy, made \$48 last month; \$30 the previous month, besides her salary teaching.

A prominent young lady of Portland, Elizabeth Banker, made \$204 the first 37 days she worked with us.

Miss Sutton, while South for her health, made \$294 in 14 weeks.

Mrs. Flora Beard, in a small town in New York State, made \$100 besides attending to her family duties.

Reports from our agents from \$200 to \$300 per month, are very common, while but few report so little as \$10 to \$12 per week.

Any man or woman who is industrious and willing to work, can get a good position. No trade or profession to learn. No experience necessary. You don't have to canvass. Our Quaker Turkish Bath Cabinet is a home necessity, an article of the greatest merit. Sold on 30 day's trial. Millions of homes have no bathing facilities, and our Cabinet is just what they must have. One million users recommend our Cabinet as the best, and to do all we claim.

Write us immediately, as territory is being rapidly taken; stating your age, references, and experience. We are responsible and reliable. Capital one thousand dollars, and do just as we agree. We offer most liberal terms and inducements. Address The World Mfg. Co., 93 World Building, Cincinnati, O.

## Cures Blood Troubles—Trial Treatment Free.

Cancer, ulcer, old sores, scrofula bumps and risings on the skin, pimples, boils, eruptions, aches and pains, eating sores and all blood or skin troubles, blood poison, eczema positively cured by taking from one to six bottles of the famous B. B. B. (Botanic Blood Balm). Deep-seated, obstinate cases especially yield to B. B. B., which heals every sore. Thoroughly tested for 30 years. Makes the blood pure and rich. Druggists, \$1.00. Trial treatment free, by writing Blood Balm Co., Atlanta, Ga. Medical advice free.

## Baptismal Pants.

—STANDARD QUALITY.—

Style A. The very best Goodyear make—\$12.00. This style is alpaca finish, with rubber boots.

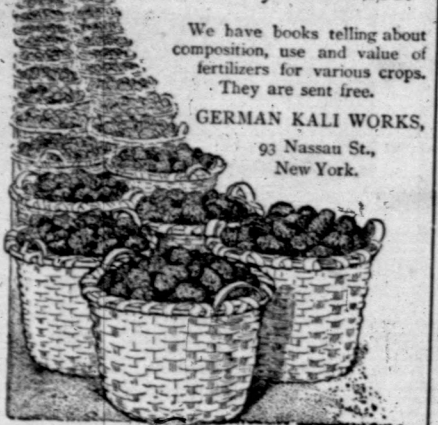
Style B. Improved, very durable, without rubber boots—\$6.00.

Style C. Very durable, with heavy solid rubber boots—\$8.30.

Send for circular, or if needed immediately, send size of foot or shoe worn by you. These goods make fine presents for your pastor. Address

SAM FORD, JR.,  
Care of Ford's Christian Repository,  
St. Louis, Mo.

Two hundred bushels of potatoes remove eighty pounds of "actual" Potash from the soil. Unless this quantity is returned to the soil, the following crop will materially decrease.



Send stamp for the catalogue of the

J. STEVENS ARMS AND TOOL CO.

P. O. Box  
CHICOPEE FALLS, MASS., U. S. A.

who make the most complete line of rifles and pistols now on the market.

ONE OF THE LEADERS,  
absolutely accurate, a perfect arm, moderate in price, is the

STEVENS  
FAVORITE RIFLE

.22, 25 and  
.32 R. F.

No. 17,  
Plain Sights,  
\$6.00.

No. 18,  
Target  
Sights,  
\$8.50.

A TAKE  
DOWN.

## SOUTHERN RAILWAY.

6,888 MILES—ONE MANAGEMENT.

Penetrating Eight Southern States,  
Reaching Principal Cities of the  
South with Its Own Lines.  
Solid Vestibuled Trains.  
Unexcelled Equipment.  
Fast Schedules.

DINING CARS—Are operated on  
Southern Railway trains.

OBSERVATION CARS on Washing-  
ton and Southwestern Vestibule Limited,  
and Washington and Chattanooga Lim-  
ited via Lynchburg.

ELEGANT PULLMAN SLEEPING  
CARS—Of the latest pattern, on all  
through trains.

J. M. CULP,  
Traffic Manager, Washington, D. C.  
W. A. TURK,  
Gen'l Pass. Agt., Washington, D. C.  
C. A. BENSCHOTZ,  
Asst. Gen. Pass. Agt., Chattanooga, Tenn.

## MISSISSIPPI COLLEGE,

The Alma Mater of Governors, Congressmen, Judges, Great lawyers, Great Physicians, Great Bankers, Great Educators, Great Preachers, Great Missionaries!

We can be of great help to the boy who is willing to behave himself and work. Do you want a great mind and a great character? We cannot secure them for you, but we can help you secure them for yourself.

We cannot take young geese and develop them into eagles, but we can take young eagles and help them to strengthen their wings. We cannot take young devils and develop them into saints, but we can take true boys and help them to become strong men. For catalogue address

W. T. LOWREY, President,  
Hinds Co. Clinton, Miss.



## A Warm Proposition!

To get you started in business with us we offer a seasonable Gift of a FINE OVERCOAT FREE as a premium for the sale of a small number of copies of our great book

Harp of Life.

This is a new book by Dr. Lofton, the author of "Character Sketches," (which has already had a sale of 130,000 copies) and is proving to be a marvelous seller.

We have agents now reporting 40 orders a week. Description of book for the asking.

Remember we pay you regular Agent's commission on every book you sell and give you this elegant Veramba Beaver Overcoat, long, short or medium cut as you desire, with velvet collar and double warp Italian lining, finely tailored throughout, as an absolutely free premium.

Write us at once for particulars of this offer and sample of cloth from which the overcoat is made. Or, better send 50 cents for outfit on "Harp of Life," and begin business at once.

The Southwestern Company,  
Publishers and Manufacturers,  
NASHVILLE, TENN.

Mention THE BAPTIST.

## THE SERMONS

—OF THE—

Rev. Dr. Newell Dwight Hillis

(Plymouth Church, Brooklyn),

SUCCESSOR TO

HENRY WARD BEECHER.

Are published in the Brooklyn Daily Eagle every Monday, together with full reports of the sermons of

Pastors of Prominent Churches  
in Greater New York.

The Monday "Eagle" contains more articles on homiletics than any other daily papers in the United States.

SAMPLES SENT ON REQUEST.

Subscription price per year, \$1.50

THE BROOKLYN DAILY EAGLE,  
BROOKLYN, N. Y.

Dr. H. H. Harrison

Practitioner in the city of Jackson.  
Office and Consulting Rooms over  
Harrington's Drug store, 338  
West Capitol Street, near  
the Edwards and the Law-  
rence Hotels.

## THE WEST.

—THE BEST WAY—

—IS VIA THE—

IRON  
MOUNTAIN  
ROUTE

## and Hot Springs R. R.

The very low rate of  
One Fare for the Round Trip  
Is offered by the above lines for this  
Convention. A rare chance to visit the  
great Government Reservation and  
health and pleasure resort. Descrip-  
tive and illustrated matter on Hot  
Springs mailed free, and information as  
to schedules of special trains and other  
information desired will be promptly fur-  
nished by addressing H. C. Townsend,  
G. P. & T. A., Iron Mountain Route, St.  
Louis, Mo.; R. T. G. Matthews, T. P. A.,  
Louisville, Ky.; I. E. Rehlander, T. P. A.,  
Chattanooga, Tenn.; Ellis Farnsworth,  
T. P. A., Memphis, or J. C. Lewis, T.  
P. A., Austin, Texas.

To Cure a Cold in One Day  
Take Laxative Bromo Quinine Tablets.  
All druggist refund the money if it  
fails to cure. E. W. Grove's signature  
is on each box, 25c.

## Deaths.

Bro. Frank Tribble.

Died, November 29th, 1900, at his home 3 miles Southwest of Scooby, Miss., Brother Frank Tribble.

Brother Tribble was a member of Wayside Baptist church, and one of our good deacons and a devoted Christian. He was kind and good to all, and loved by all that knew him. He leaves a wife, five daughters and two sons to mourn the loss of the dearest friend on earth.

May the divine grace of God ever be with them.

G. L. MARTIN,  
Tillatubo, Miss.

J. F. Hutchins.

J. F. Hutchins was born June 29, 1856, married Miss Ella Berry, July 19, 1891, died at his home near Hebron, Miss., November 20, 1900. He left a widow and three children to mourn their loss; yet they mourn not as those who are without hope. He was kind and affectionate in his family, and proved himself true to the end, in nursing his wife through a long and serious spell of fever, and just at the end fell a victim to that dreaded disease, pneumonia. Bro. Hutchins expressed himself to the writer, while on his deathbed, as being ready and willing to go whenever the Lord should call for him.

PASTOR.

David Williby Waters.

This brother died in strong manhood, September 20, 1900, after a short illness. He was born July 22, 1866. His father, H. C. Waters, followed in death November 6, 1900. His mother, L. J. Waters, remains. When converted he joined the Fellowship Baptist church, of West Judson Association, of which he was a member till death.

He was happily married to Mary Pettigrew and together they happily bore each other's griefs and joyously shared each other's joys.

He is gone. She is left with sweet children to care for, who will likewise minister comfort to their widowed mother.

"Jesus will come again and bring all his holy ones with him. Comfort one another with these things."

FRIEND.

Henry Chiswell Waters.

This witness of our Lord's was born in Spartanburg, S. C., Nov. 9, 1822. He was regenerated and united with the New Hope Baptist church.

He was married to Louisa Jane Montgomery, December 1, 1853. They reared a large family of irreproachable children who called their parents "blessed" and who are an honor to the community in which they live. Brother Waters after moving to Mississippi, lived a consistent member for many years, of Mt. Olive Baptist church.

He passed into the church triumphant November 6, 1900. He had three sons to precede him. He leaves his devoted wife and several sons and daughters, who sorrow, but not as those who have no hope.

To the living Jesus said: "Let not your hearts be troubled." "I will come again and where I am ye shall be also."

L. R. BURGESS, Pastor.

Isabella Milling Owen.

For a number of days the death angel hovered over the home of Dr. D. F. Owen, and on Thanksgiving morn claimed his precious wife. They had trod the mazy pathway of life for over forty years. She was born in Fairfield District, South Carolina, on November 19th, 1831.

She bore her suffering with such Christian fortitude, without a murmur or complaint and when the end came, realized her condition and sweetly fell asleep in Jesus. Her heart was given to Jesus at an early age, and she lived a life of pure devotion and love, always ready to lend a helping hand.

A husband, four daughters, and three brothers mourn her loss, however, not without hope, for they all expect to meet her where partings are no more.

"By her love, her prayers, her tears,  
By her mother's hopes and fears,  
Follow in the path she trod,  
Leading you to her—and God."

A LOVED ONE.  
Okolona, Miss., Dec. 10, 1900.

Tribute of Respect.

WHEREAS, in the providence of God, Dr. T. B. Cox has been taken from us, by which his wife has been made a widow and his children rendered fatherless, therefore, be it

Resolved, That we, the Baptist church of Learned, hereby tender to Mrs. Cox, in this hour of her deep sorrow, and to the two little daughters, in this their sad and irreparable loss, our heartfelt condolence, Christian sympathy and prayers.

Resolved, That we bow in humble submission to the will of God in the loss of this Christian brother and friend.

Resolved, That a copy of these resolutions be presented to the bereaved family a copy furnished THE BAPTIST and Christian Advocate.

Done by order of the church in conference this 18th day of November, 1900.

J. R. HOBBS,  
Moderator pro tem.

E. C. GIBBS, C. Clerk.

Tom C. Moore.

Tom was born May 10th, 1899, and died Dec. 8, 1900. Sweet "Little Tom" was the only boy of Rev. T. J. Moore and wife. The father and mother with the five sisters, who mourn his death, had cherished great hopes of being allowed to rear and train their dear boy for usefulness in their Master's cause; but they bow to the will and wisdom of Him "who doeth all things well."

The following lines were composed by Mrs. Lizzie Meador and sent Mrs. Moore the day following the burial of the baby:

CONSOLATION.  
Oh, my baby up in heaven  
Oft I feel your presence dear,  
And it seems I hear thy breathing  
Ever near, ever near.

God through just but sad affliction  
Called away my baby dear,  
So I'd always want my Savior  
Ever near, ever near.

Oft when I'm asleep and dreaming  
That I have my baby dear,  
Softly resting on my bosom  
Oh! so near, Oh! so near.

But when I waken from my slumbers,  
Then doth start the bitter tear,

## Sunday School Board

SOUTHERN BAPTIST CONVENTION.

J. M. FROST, CORRESPONDING SEC'Y.

EACH ORDER contributes to the Bible Fund and fosters the Sunday School interests of the Convention.

ITS PERIODICALS  
To be changed and much improved with January issue.

Price List per Quarter.  
THE TEACHER \$0.12  
ADVANCED QUARTERLY 2  
INTERMEDIATE QUARTERLY 2  
PRIMARY QUARTERLY 1  
THE LESSON LEAF 1  
THE PRIMARY LEAF 1  
WEEKLY KIND WORDS (enlarged to 8 pp) 13  
KIND WORDS (semi-monthly) 6  
KIND WORDS (monthly) 4  
CHILD'S GEM 6  
BIBLE LESSON PICTURE 75  
PICTURE LESSON CARDS 21-2

BIBLES  
26, 20, and 17 Cents.  
TESTAMENTS  
6, 5, and 4 Cents.  
According to size of type and number ordered

TEACHERS' BIBLES.  
FAMILY BIBLES.  
PULPIT BIBLES.  
From Lowest to Highest in Make and Prices.  
Large Descriptive Catalogue Sent Free on request.

B. Y. P. U. QUARTERLY FOR YOUNG PEOPLE'S PRAYER MEETINGS. Per quarter, loc. single copy; 10 or more to same address, 6c each

Baptist Sunday School Board,  
167 North Cherry Street,  
Nashville, Tenn.

For I know 'tis only memory  
Ever near, ever near.

God in kind and tender mercy,  
Will wipe away each bitter tear,  
But I'm lonely without baby  
Ever near, ever near.

Oh! I know it is a sorrow,  
Many mothers have to bear  
But its lessened with Savior  
Ever near, ever near.

Don't you see when he's with Jesus  
And I have my Savior near,  
Thus it is I feel his presence  
Ever near, ever near.

God often leads us with our treasures  
That we hold on earth so dear,  
For He knows we wish to follow  
Ever near, ever near.

When God leaves the babes to wander  
Through this busy world down here,  
Then I know some danger hovers  
Ever near, ever near.

But when He takes the little darlings  
Then I never have a fear  
For I know he'll always keep them  
Ever near, ever near.

Now when I cross the silent river,  
Through the valley dark and drear,  
Then I'll have both babe and Savior,  
Ever near, ever near.

## Marriages.

Causey—Corcoran.

At the residence of Mr. A. J. Kirkland, Amite county, December 1900, by Rev. Thomas Lansdell, Mr. David N. Causey, Jr., and Miss Ida J. Corcoran.

Married—Mr. Jene Cook and Miss Ida Milam, Dec. 19th, 1900, at 6 o'clock. They were married by the writer. May the blessings of God be with them.

G. L. MARTIN.

Married—At the Wayside church, Mr. Sam Hill and Miss Leola Tribble. The church was packed full of relatives and friends, at 7 o'clock, Dec. 16th. They were married by G. L. Martin.

Clement—Osborn.

On Sunday afternoon, December 9, 1900, at the home of the bride's parents, near Learned, Miss., Mr. W. A. Clement and Miss Nora Osborn were happily united in marriage. A prosperous groom and an industrious bride, both possessing a love for God, are the prospects for a happy future. May heaven's richest blessings attend them.

B. SIMMONS.

Married, Dec. 16th, 1900, at 4 o'clock, Mr. Macon Martin and Miss Ida Leake. May the Lord bless this couple and may their life be a happy one.

G. L. MARTIN.

Russell—Dumas.

In the presence of the family and a few friends, at the home of the bride, near Hebronville, Miss., on Sunday, December 16, 1900, Mr. David Russell and Miss Mattie Dumas were happily married. All wish them well.

B. S.

Carpenter, Miss.

McKee—Greer.

On the 23d of December 1900, at the residence of J. H. Slaughter, Cumberland, Miss., J. W. McKee and Miss Eliza Greer, the writer officiating. Mr. McKee is a young man of sterling worth, a traveling man for a Knoxville, Tenn., firm, a son of Deacon F. C. McKee, who is one of our best planters. Miss Greer is an accomplished young lady, a daughter of Dr. J. R. Greer. It is my sincere desire that they have a happy voyage through life.

J. F. MITCHELL.

## A TEXAS WONDER.

HALL'S GREAT DISCOVERY.  
One small bottle of Hall's Great Discovery cures all kidney and bladder troubles; removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Send for testimonials.

D. E. W. HALL,  
Sole Manufacturer, P. O. box 629, St. Louis, Mo.

For sale by all druggists.

READ THIS.

Vickburg, Miss., Dec. 7, 1898.  
I have tested Hall's Great Discovery and find it efficacious in the treatment of kidney and bladder troubles, having been a sufferer with stone in the bladder. I can truly certify to the remedy as a curative in such afflictions.

J. KING.

Sherwood  
Music  
School  
FINE ARTS BUILDING,  
203 Michigan Ave.,  
CHICAGO.  
William H. Sherwood and Walter Perkins, Directors.  
Highest Standard of Art.  
Faculty of eminent teachers.  
Catalog free on application.  
Fall Term Opens September 10.  
WILLIAM H. SHERWOOD

Woman's Work.

SELF.

We could see the rights of others as we travel on life's road. We could cheer our weary brothers when they droop beneath their load. Were it not for dismal shadows, cast by self upon the way. Shutting out the light of justice and obscuring love's fair ray. Oh, the fetters self imposes! How they hold us in their grasp. Crushing faith and love's bright tendrils in their heavy cruel clasp! How they cramp and dwarf our stature, numbing every power rare. Blighting lives that were intended to be noble, free and fair! Self the brazen, human hydra, stalking 'mid the virtues fair. Often in fair disguise seeking gentlest bosoms for his lair. Oh, if we could crush his image in our souls and hearts and minds! Then might men lift up their faces, then would hearts be ever kind.

—Eron Opha Gregory.

From the Little Folks.

Dear Mrs. Woods:— Some time ago we joined Mrs. Deupree's tenth club. We expect we have been so slow she may think we have forgotten. We have paid for other things during the year, so now send a contribution of five dollars to the Orphanage and five dollars to Dr. Lowrey for Mississippi College. We hope to tread the halls of that grand old institution before many years. We don't see many letters from the young folks in THE BAPTIST.

SHIRLEY & JANIE HALBERT, JOHN & ROBBIN ELLIS. Dunbar, Miss.

Booker T. Washington's Story of the Wasted Piano.

The central idea of Booker T. Washington's plan for uplifting the colored race in America, as he presents it in his new book on "The future of the American Negro," is graphically given in the following brief extracts from its pages:

"One of the saddest sights I ever saw was the placing of a three hundred dollar rosewood piano in a country school in the South that was located in the midst of the 'Black Belt.' Am I arguing against the teaching of instrumental music to the negroes in that community? Not at all; only I should have deferred those music lessons about twenty-five years. There are numbers of such pianos in thousands of New England homes. But behind the pianos in the New England homes there are one hundred years of toil, sacrifice

and economy; there is the small manufacturing industry, started several years ago by hand power, now grown into a great business; there is ownership in land, a comfortable home, free from debt and a bank account. In this 'Black Belt' community where this piano went, four-fifths of the people own no land, many lived in rented one-room cabins, many were in debt for food supplies, many mortgaged their crops for the food on which they live, and not one had a bank account. In this case, how much wiser it would have been to have taught the girls in this community sewing, intelligent and economical cooking, housekeeping, something of dairying and horticulture? The boys should have been taught some thing of farming in connection with their common school education, instead of awakening in them a desire for a musical instrument which resulted in their parents going into debt for a third-rate piano or organ before a home was purchased. Industrial lessons would have awakened, in this community, a desire for homes, and would have given the people the ability to free themselves from industrial slavery to the extent that most of them would have soon purchased homes. After the home and necessities of life were supplied, could come the piano. One piano lesson in a home of one's own is worth twenty in a rented log cabin."—Literary Digest.

COLORED PEOPLE.

Educational Progress of the Negro.

"It is well just now to glance at the progress the negro has made educationally. Prof. Du Bois, a negro alumnus of Harvard, and now a resident of Atlanta, Ga., supplies the statistics. He has been able to find 2,414 negroes, including 235 women, who have taken degrees from institutions of any sort. So far as he could learn all of these have been self-supporting, and letters from half of them report an average assessed valuation of real estate of \$2,500. The fact must be taken into consideration, that the negro has had little time and small means since his emancipation for self advancement, and there is plenty of hope for the future, if only the white man will treat him fairly."

A Good Word for Hampton.

"If he paid \$10,000 a year for it he could not possibly give his small boy anywhere in or about New York City the advantages of as

**Baptist Periodicals**  
The Only Key That Exactly Fits the Lock of Bible Truth

QUARTERLIES		MONTHLIES	
Senior	4 cents	Baptist Superintendent	7 cents
Advanced	2 "	Baptist Teacher	10 "
Intermediate	2 "		
Primary	2 "		

per copy! per quarter!

LESSON LEAFLETS		HOME DEPARTMENT SUPPLIES	
Bible	1 cent each	OF ALL KINDS. QUARTERLIES	Price
Intermediate	1 cent each	Senior	5 cents
Primary	1 cent each	Advanced	3 "

per copy! per quarter!

Picture Lessons . . . 2 1/2 cents per set! per quarter!  
Bible Lesson Pictures . . . 75 cents per quarter!

ILLUSTRATED PAPERS		Price, per quarter		per year	
Young People (weekly)		13 cents		50 cents	
Boys and Girls (weekly)		8 "		30 "	
Our Little Ones (weekly)		6 "		24 "	
Young Reaper (monthly)		4 "		16 "	
		2 "		8 "	

(The above prices are for clubs of five or more.)  
Good Work (New), in place of "The Colporter," monthly, . . . Price, 25 cents  
per year, in clubs of ten or more, 20 cents per year.

**American Baptist Publication Society**  
SOUTHEASTERN BRANCH: 69 Whitehall Street, Atlanta, Ga.

good a school as the raggedest little negro child of Phoebus, Va., freely enjoys whose education is under the care of the Hampton Institute, and he affirms unhesitatingly that by all odds the finest, soundest, and most effective educational methods in use in the United States are to be found in certain schools for negroes and Indians, and in others for young criminals in reformatory prisons. And this because they give what he calls 'integral education.' He saw no evidence at Hampton of that 'pressure or anxiety, or that pitiable condition that results in schools where learning is merely based on books, and where the supremest of knowledge is the successful passing of examinations.'—Review of Reviews.

The Plantation an Industrial School.

Every large plantation in the South was, in a limited sense, an industrial school. On these plantations there were scores of young colored men and women who were constantly being trained, not alone as common farmers, but as carpenters, blacksmiths, wheelwrights, plasterers, brick-masons, engineers, bridge-builders, cooks, dressmakers, housekeepers, etc. I would be the last to apologize for the curse of slavery; but I am simply stating facts. This training was crude, and was given for selfish purposes, and did not answer the highest ends, because there was the absence of brain training in connection with that of the hand.

Nevertheless, this business contact with that of the Southern white man, and the industrial training received on these plantations, put the negro at the close of the war into possession of all the common and skilled labor in the South.

Baptist Annals.

Read these comments from good and great men, who have been eye witnesses of many things written in this book. The English of Baptist Annals is clean, and pure, and sweet, a marvel of beauty of expression.

JOHN L. JOHNSON.  
It is clear, succinct, classic, and indispensable to the future historian of Baptist affairs in Mississippi.

A. A. LOMAX.  
The book excites our gratification, J. A. HACKETT.  
It is remarkable for fairness

L. A. DUNCAN.  
You follow the main current of events, employ the right perception, and deal justly with every situation.

J. B. GAMBRELL.  
The book contains facts not accessible elsewhere.

THE BAPTIST.  
We owe it to posterity to preserve such facts, and hand them down to our children.

P. H. EAGER.  
It ought to be in every home, and read by every Baptist in the State.

L. S. FOSTER.  
Have you gotten the book? Price only 50 cents. Address—

Z. T. LEAVELL.  
Jackson, Miss.

**MORPHINE.** Opium. Cocaine. Cured at home. No suffering. Cure Guaranteed. Book of particulars, testimonials, etc. free. Tobacco. The tobacco cure. Established 1892.  
WILSON CHEMICAL CO., Dublin, Tex

Temperance.

Harvest is here with all that it means.

Our hearts are filled with gratitude. Whom shall we praise for the blessing? To whom shall we sing Christmas carols? Beer gods say to us, Run god, says to me, from the actions of many so-called Christians. But love, peace, happiness and home, say to God "who satisfieth our mouth with good things."

How many men will writhe in shame and seeth in belish drink, while God is giving us a bounteous "harvest home." I recall an incident from childhood, the first man I ever saw drunk my father took me to a good old Christmas tree. The man, as senseless as a loon, would reel, talk loud and curse; when he took a notion to ride, all gave the road; he rode to ruin and many have followed him since, and more seem to want to take the same ride. I see a similarity between that man and all drinkers of to-day. Many a deluded man wants his "egg-nog," but brother, don't sell out for such a small thing: your influence is too great. Holidays license some men to do things that shame civilization. Many of these are church members out taking Christmas with the devil. Pshaw! says me, I will spend MY MONEY as I please. But don't you remember God used to kill liars? These days justice allows them to kill themselves for violating nature's law, and then they meet God unprepared. Social drinker, don't let the toper stumble over you; toper, don't let the drunkard stumble over you. Iota is small, but the Greeks use it. A small drinker is used by hard drinkers. Your money for drink this Christmas! May God help you to save it for the orphans caused by drink.

C. M. CHAPMAN.

Dec. 16, 1900.

Alcoholic Wine.

The writer knew a church that a majority of the members did not put wine on their tables at home and taught their children they must not taste wine, and they felt it was wrong to put it on the Lord's table, preferred to use the juice of the grape, "the fruit of the vine," without the alcohol in it, and the pastor opposed it; he preached a sermon on it and in his remarks called it the fermented wine, a good creature of God, and said it was the abuse, and not the use of

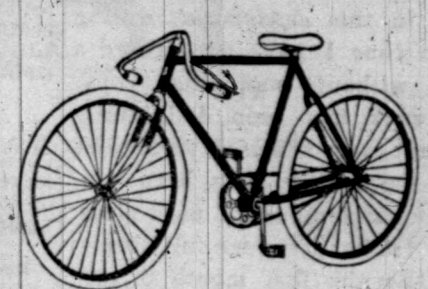
wine where the harm came in. It was not long before he had no churches to preach to, and he calls himself an ex preacher. The following is what John B. Gough said of alcohol:

"AN EARTH BORN SPIRIT."

Intoxicating liquor is deceptive in its nature, and it seems to me sometimes as if Satan himself had no power on earth that was doing his work so effectually as this. We might also fancy him seated upon his throne, calling around his servants to show their claims for reward, by the power one possessed more than another in bringing men to ruin.

While all is silent we may suppose a mighty rumbling sound, and far in the distance is seen,

OUR WATCH-WORD: ONWARD!



WE WILL STOP A MOMENT, HOWEVER, . . . . . TO SAY A WORD TO YOU.

WILL YOU LISTEN?

Our Motto is illustrated by the three valuable premiums shown above. We want you to secure either one or all of them. The task is easy—a little work and you are certain of success. "Words of Comfort," or "Sunday Morning Thoughts," by Dr. Cranfill, with introduction by Bishop Galloway, is brand new, and is already having a wonderful sale. But—we have concluded to push its sale to even greater numbers. To do this we offer the above valuable premiums as

AN ABSOLUTELY FREE GIFT!

Besides, you receive the usual commission allowed to agents.

The offers follow:

**Offer No. 1**—For orders for only 44 "Words of Comfort" (any binding), we present you **free**, 1 gold-filled, twenty-year, hunting-case Watch, for lady or gentleman, fitted with Elgin make, jeweled movement, and fully guaranteed by the factory and by us. Besides, you get the usual commission allowed agents.

**Offer No. 2**—For orders for only 22 "Words of Comfort" (any binding), we present you **free**, 1 Webster's International Dictionary, with Geographical Dictionary and Dictionary of History, full Russia leather binding, full patent index, and cannot be had for less than \$15. Besides, you receive the usual commission.

**Offer No. 3**—For orders for only 63 "Words of Comfort" (any binding), we present you **free**, 1 Superior Crest Bicycle (lady's or gentleman's), fully guaranteed, and cannot be had for less than \$50. Besides, you receive the usual commission.

Do Not Waste Valuable Time. Order Outfit To-day—75 Cents (Stamps Taken).

Address **THE SOUTHWESTERN COMPANY, Publishers,**  
31 and 32 Cumberland Building, **NASHVILLE, TENN.**

P. S.—FULL Description of Book and Confidential Terms to Agents FREE.

MENTION THIS PAPER.

borne upon the fiery tide, a monstrous being. "Who art thou?" "I am an earth-born spirit. I heard your summons, and am come—send me. I will turn the hand of the father against the mother, the mother against her child, the husband against his wife, the wife against her husband; the young man in the pride of manliness, I will wrap in my cerement and wither him; that fair young girl I will make such a thing that the vilest wretch will shrink from her in disgust.

I will do more. I will so deceive them, that the mother shall know I destroyed her first-born and give me her second. The father shall know that I destroyed the pride of his hope, and yet lift

the deadly draught to the lips of the second. Governors shall know how I have sapped the roots of States, and spread over me their protection. Legislators shall know the crime and misery I cause, but shall still shield and encourage me. In heath n lands I shall be called fire-water, spirit of the devil; but in Christendom men shall call me a good creature of God.

Satan exclaims: "Come up hither, and take a seat on the throne, let me hear thy name." As he mounts the seat the spirit says aloud: "My name is—Alcohol!"

**PLYMYER CHURCH BELLS.** LIKE OTHER BELLS CAST BY THE PLYMYER BELL FOUNDRY CO., CINCINNATI, O.

## B. Y. P. U. Department.

Adieu.

With this issue closes the year's work in this department, during which time I have not missed a week without supplying copy. The work has been delightfully pleasant every way. My relations with the Editor have been uniformly harmonious and most pleasant. He has given me full liberty; and, after the first month or two, sent my copy to the printer without looking over it (and it was typewritten too), so satisfied was he to risk my judgment in what should go into the paper.

Not one word of adverse criticism has come to my ear, while a goodly number have been quite complimentary in expressing their approval of the course and policy pursued—for all of which I feel very grateful indeed. My work has been without one cent of financial remuneration, while I furnished my own stamps, stationery, and paid my subscription to the paper in full at the same time; and, if the cause has been helped, then I am abundantly paid.

With the next issue of the paper, the first of the new year and the twentieth century, some changes will be made in the mechanical make-up of the paper, so I am advised by the Editor, and in which I most heartily concur, which will necessitate several changes in this department. The Daily Bible Readings will not be printed any more, the necessity having ceased with the general use of *The Baptist Union*, the *B. Y. P. U. Quarterly*, the *Topic Cards*, and so on, and my name will be dropped, the department appearing under the head of *Our Young People*, and impersonal, although I shall continue to take a lively interest in collecting and preparing material for it as heretofore. The space in *THE BAPTIST* is too valuable to use in printing matter of no earthly interest to anybody, so when we cannot find something good in the way of B. Y. P. U. news to put in, other matters of interest will occur.

We want the news and matters of interest to have the right of way; and invite all those who may have an item of news, or of interest not news, to send it at once—matter a week old is not news.

Then, after this, while I shall not be seen, I hope not only to sink the name but myself so deep in the cause as to be felt and heard, though remaining unseen.

In the meantime the work goes marching on, with new Unions and increasing interest from week to week.

W. P. PRICE,

## MOZLEY'S LEMON ELIXIR.

## A Pleasant Lemon Tonic.

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration, heart failure, and appendicitis by regulating the Liver, Stomach, Bowels and Kidneys.

## Mozley's Lemon Elixir

Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine: but all failed. Since taking Lemon Elixir I can eat anything I like. W. A. GRIFFITH.

Reevesville, S. C.

## Mozley's Lemon Elixir

Cured me of indigestion and heart disease, after years of suffering, when all other remedies and doctors failed.

N. D. COLEMAN.

Beulah, S. C.

## Mozley's Lemon Elixir.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.

CHARLES GIBBARD.

No. 1315 Jefferson, Louisville, Ky.

## Mozley's Lemon Elixir

Cured me of enlarged liver, nervous indigestion and heart disease. I was unable to walk up-stairs or to do any kind of work. I was treated by many physicians, but got no better until I used Lemon Elixir. I am now healthy and vigorous.

C. H. BALDWIN.

No. 98 Alexander St., Atlanta, Ga.

## Mozley's Lemon Hot Drops

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage and all throat and lung diseases. Elegant, reliable.

25c at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

MINIATURE  
PHOTOGRAPHS

Copied from any good Cabinet Photographs

27 cts. Per Dozen

Address, S. B. TERRY, Winona, Minn.

## HARRIS' Business COLLEGE JACKSON, MISS.

Will Refund All Your Tuition.

Under their guarantee plan, if they fail to secure you a position.

They Pay Your Car Fare.

Beautiful catalogue on application. aug 21y

DR. WM. WRIGHT, DENTIST.

OFFICE.

First National Bank Bldg.

Rooms 6, 7, 8 and 9.

JACKSON - MISS.

## \$100 Reward \$100!

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address, F. J. CHENEY &amp; CO., Toledo, Ohio.

Sold by druggists, 75c.

Hall's Family Pills are the best.

## Roundlaps Bring 3-4c Premium.

MRS. M. J. MOORE SOLD ROUNDLAP AND SQUARE COTTON WITH THAT RESULT.

Mrs. M. J. Moore, a business woman of Yallobusha County, Miss., who conducts two plantations on which she makes about 100 bales of cotton a year, August 15 last wrote to the Oakland Gin Co: "During the past season, I had the cotton raised on my place near town, ginned at your gin and put up on your roundlap bale press, but all the cotton raised on my Yocoma plantation was put up in the old fashioned square bale. Believing that the price of cotton would be much higher in the spring after the shortness of the crop was fully realized than it was bringing at the time it was ginned, I concluded to hold, and did not sell until late in the spring.

"I put my roundlap and square cotton on the market at the same time, the grades of each being the same, and sold both lots to Messrs. Harvey, Black & Co., their bids on both kinds being the highest made. I got 9 cents for my square cotton and 9 3-4 cents for my roundlap cotton.

"I watched the cotton markets here very carefully during the past season, and the roundlap cotton always brought a premium of from 1-2 cent to 3-4 cent more than the square bales of bales the same grade."

## Christmas Holiday Rates.

1900-1901 VIA QUEEN & CREST CENT ROUTE.

For the above occasion tickets will be sold to all points on Q. & C. Route at greatly reduced rates; also to all points East of the Mississippi and South of the Ohio and Potomac rivers, including St. Louis, Cincinnati, Washington, and points on C. & O. Railway. Date of sale Dec. 22, 23, 24, 25 and 31, 1900, and January 1, 1901, with final limit for return January 4, 1901.

Geo. H. Smith,  
G. P. A.,  
New Orleans.

R. W. BONDS,  
Ticket Agent,  
Jackson.

## Write Quick For FREE POSITIONS GUARANTEED.

Under \$3,000 Cash Deposit. Half Paid. No other fees. Very Cheap. No other fees. Very Cheap. No other fees. Very Cheap.



MORE THAN  
A BILLION  
OF DOLLARS

ON  
DECEMBER  
THE 31ST  
1899

The Mutual Life Insurance Company of New York

RICHARD A. McCURDY, Pres.

HAD

\$1,052,665,211 of Insurance  
in force

It has paid policy-  
holders since

1843 - - - \$514,117,946

and

Now holds in  
trust for them - \$301,844,537

Careful Investments  
Liberality to the  
Insured  
Prompt Payment  
of claims  
The most liberal  
form of Policy  
Loans to the Insured

HAVE  
BROUGHT  
THESE  
GREAT  
RESULTS

Reserve Liability Dec. 31, 1899

\$248,984,609.00

Contingent Guarantee Fund

\$47,952,548.00

For full particulars regarding  
any form of policy apply to

Post & Bowles

Managers

618 COMMON ST.

NEW ORLEANS, LA.

R. P. Moore

Agent

JACKSON, MISS.

